

comparable style kept his writings alive. Sermons, pamphlets, and books poured from the press at home and abroad during his lifetime and long after his death. His contemporaries saw in him the arch iconoclast, the enemy of tradition and holy things, the high priest of atheism, the libeller of mankind.

Bishop Burnet dismissed *Leviathan* as "a very wicked book with a very strange title." Evelyn records in his diary that Boyle, the gentle physicist, entertained feelings of antipathy for only one person in the world and that was Hobbes. The

learned Bentley ascribed to him the decay of morality, and Dr. Sacheverell, the, rabid High Churchman, classed him with Spinoza as an atheist monster. He was certainly one of the main agents in the profound atmospheric change described by Lecky as the-secukrization of thought, for popular religion is dismissed as a blend of fanaticism and superstition. Bram-

hall, as we have seen, denounced his determinism. The

Cambridge Platonists attacked his materialism. All his

writings were placed on the Roman Index of Prohibited Books.

The eighteenth century paid homage to the pioneer of the

Axfkldrug) but rejected his pessimism. Shaftesbury, Butler,

and Hutcheson denied his axiom that man is an incorrigible

egoist. Every young churchman militant, wrote Warburton

in 1741, must needs try his arms in thundering upon Hobbes's

steel cap. Extinct volcanos do not provoke so much attention

as this Nietzsche of the seventeenth century.

Hobbes's philosophical teaching is of significance chiefly as

the key to the theory of the state which keeps his name alive.

Leviathan was burned at Oxford in 1683, but it proved im-

possible to put out the flame. Every serious political thinker

during the last three centuries has grappled with the father of

modern political thinking. Harrington was acritical admirer;

Spinoza and Puffendorf, while rejecting his

absolutism, were
saturated with his ideas. The most powerful
refutation came
from Locke, who asserted that individuals and
communities
could never give away all their rights and
proclaimed the merits
of constitutional monarchy. Leading thinkers of
the eighteenth century were particularly severe.
Hobbes's politics,
declared the Tory Hume, were fitted only to
promote tyranny
and his ethics to encourage licentiousness. The
radical
Rousseau vindicated the virtues of primitive
man, Montesquieu
applied the conception of separation of powers to
political institutions,
and urged the separation of powers as the secret
of ordered
liberty. The gospel of the fundamental Rights of
Man, which